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THE CHILD'S GUIDE
TO
GOOD BREEDING.

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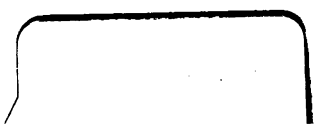

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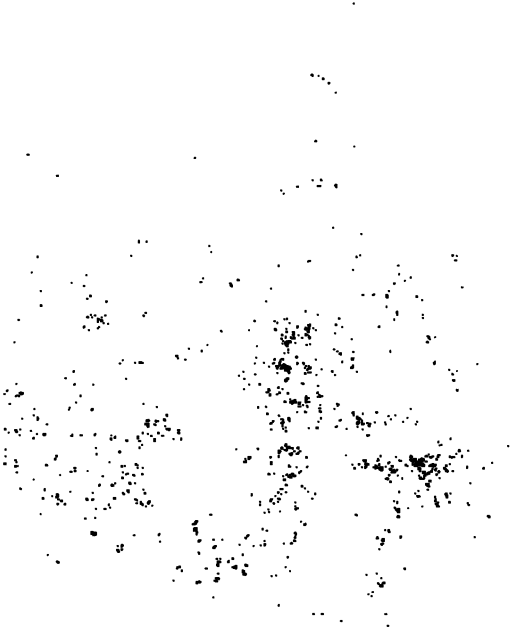


THE CHILD'S

GUIDE TO GOOD-BREEDING,

FOUNDED ON

CHRISTIAN PRINCIPLES.

By Mrs. MARSHALL.

LONDON:
JOHN W PARKER, WEST STRAND.

M.DCCC.XXXIX.

THE CHILD'S

GUIDE TO GOOD-BREEDING,

FOUNDED ON

CHRISTIAN PRINCIPLES;

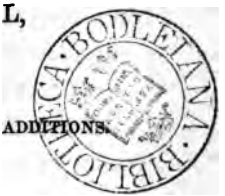
OR,

SEVEN CHAPTERS ON POLITENESS.

BY MRS. MARSHALL,

OF MANCHESTER.

SECOND EDITION, WITH CONSIDERABLE ADDITIONS.



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M.DCCC.XXXIX.

66.

PREFACE.

In writing these pages for you, my dear little friends, it has been my endeavour to make them as plain and easy to be understood as possible. Yet I dare say there are parts, particularly in the last two chapters, which the younger of you will not at present be able quite to understand.

Had I introduced nothing but what a child of six or seven years old could comprehend, I must have omitted many things both necessary and useful for those of ten or twelve. Therefore, when you meet with sentences which, after reading twice

or thrice, you cannot understand, pass them over. In a few months, or a year or two at most, you will be astonished to find that you comprehend quite easily what was formerly dark to you; and nothing is more delightful than to find that our minds are thus growing bigger, as well as our bodies; and that, as we now can wear dresses which once were too large to fit us, so we can also gather pleasure and instruction from things, of which our minds were once too little to discover the meaning.

I hope none of my little friends will hurry over this book, and then throw it aside never more to be looked at, as if it were an idle Story-book. This, I assure you, is by no means the use for which it is intended. Keep it, I entreat you, carefully

by you, and often look into it, and compare your own manners and behaviour with what is said in it, and consider whether your way of behaving is right or wrong. This is the only way to improve, and to avoid acquiring bad habits. Nobody should ever be satisfied with giving *one reading* only to a book of instruction.

You must not suppose that *I* have made or invented any of the rules given in this little volume. I have merely collected them together, and added such remarks of my own as I thought might be useful to you. The rules, in themselves, are exactly those which regulate the conduct and feelings of all well-bred persons. And always remember this—that though *etiquette* varies in different countries, *good-breeding* is every

where the same; because good-breed
but another name for the lesser dut
benevolence;—benevolence! which i
of the loveliest qualities that can ador
human character.

AN ADDRESS

TO

PARENTS AND GUARDIANS.

It was only when, for the benefit of my own family, I began to seek for a work on the sort of attention to manners and behaviour which is commonly called good-breeding, that I was made aware that none peculiarly adapted to the understanding, or solely intended for the use of children, was in existence.

In the present age, when so much is done for the benefit of the rising generation; when works of no small size or price

are published, to teach our daughters to dress their dolls, and our sons to whip their tops, and both together to play at "hide and seek," and "puss in the corner;" that so wide and important a field of instruction should have hitherto remained wholly uncultivated, seems indeed "passing strange."

My own often and deeply-felt want of such a work, has induced me to make the attempt which I now lay before the public, in the humble yet earnest hope that it may in some degree supply the blank in our juvenile literature, to which I allude; until some brighter and more able spirit start forward in the path I have opened, to supply the deficiencies of this little Work, —deficiencies no one can be more sensible of than I am myself, or can rejoice more

sincerely in seeing noted and supplied; since to be humbly useful, is the motive I have at all times proposed to myself, in what I have ventured to submit to the same tribunal.

Should any one open this tiny volume with the expectation of finding in it rules of etiquette, I beg leave to say, before proceeding further, that such expectations will be wholly disappointed. Etiquette is not good-breeding, but an artificial structure reared upon that foundation; and no more an integral part of it, than the light ornaments and fairy trellice-work are an integral part of a fine Gothic building. So separate, in fact, are they, that in my humble experience I have frequently found those best acquainted with *etiquette*, most lamentably

deficient in that heartfelt and genuine good-breeding, which it is the purpose of the present little volume to illustrate and recommend. In the upper ranks of life an accurate knowledge of etiquette is an indispensable acquirement. In all ranks of life, from the highest to the lowest, the good-breeding, of which the following Chapters treat, is necessary to domestic and social comfort; and, even in the highest, it will be found the only sure and immoveable foundation on which to build the fashion-changing system of individual observances. Had I attempted to give rules of etiquette, I should have swelled this volume to double its present size; and even then it would not only have been incomplete, but, I sincerely think, less useful. Children

have little to do with etiquette. Hereafter they must learn that, and other heart-chilling *convenances du monde* (worldly observances) in a far different school.

So much for those who consider mere manner as an object of too high importance. Now let me say a word to those who not less erroneously consider, or affect to consider, it as a matter of no importance at all; and who are pleased to declare their conviction, that politeness and hypocrisy are synonymous and inseparable; and that no one can be truly upright and honest whose manners are not rude, and revolting to the feelings of others*.

* Coarseness and eccentricity of manner, where they are not the result of an unamiable disposition, or of intellectual inferiority, in ninety-nine cases out of the hundred, arise from affectation, which has some such origin as this.

I ask such persons, whether they dare to suppose that our Divine Master and Saviour recommended aught, as a rule of conduct,

When a boy, who, *as a boy*, has not been habituated, by decorum and good-breeding, to be well-bred, attains the age when *he must* go into company; he finds himself completely confused, and wholly unable to conduct himself with the easy elegance he sees and envies in others. In vain does he "waste the midnight oil," in studying "Chesterfield's Letters," which have no more power to make a man suddenly polite, than reading a recipe will make a pudding! because nothing but habit, and *long* habit, will give that unstudied, *modest ease*, which is the great charm of a really good manner.

In vain, does the poor student of politeness, while dressing for a party, lay the precious "Letters" on his toilette, and ere he depart, snatch a last glance at the one on "Behaviour to Ladies." No sooner does he find himself in the presence of these formidable beings, than all his well studied *politesse* vanishes in the agony of habitual awkwardness and conscious inferiority. After repeated trials and failures of this sort, he is driven to despair, and takes

that could border on hypocrisy; indignant reprehension of which, drew from his sacred lips the only angry words which they are recorded to have uttered?—Oh surely not!

For each of the following "chapters," I have selected as a text, one of the numerous sentences, recommending that attention to

refuge in being an "odd fellow." Hopeless of becoming a man of polished, or elegant manners, he thinks it will be easier, and, especially if he is rich, serve his turn quite as well, to set up for a determinately *rude one.* In short, he will be "a character," and that he fancies will so effectually conceal his blunders and his *grossierté*, as to make the one pass for wit, and the other for wisdom.

It would be well, were parents, in educating their families, to recollect what their own early feelings and experience have been. Such reflections would surely have the wholesome effect of inducing them, to guard their children from many mistakes; above all, from acquiring habits of rude and blunt coarseness and vulgarity, but too likely to taint and discolour the whole of their future lives!

the minuter feelings of others which forms the very philosophy of good-breeding; uttered by Him, or by those who possessed his mind and spirit in the fullest measure. I most sincerely believe, that I have not in any instance exceeded the meaning or tendency of my *text*; yet, I will venture to assert, that if either parent or child will consistently observe all that I have said, they never will be guilty of a rude word or action.

Let me add, to this all important view of the subject, my own mite of opinion and observation. In all my experience of life, I have found rudeness, bluntness, and an affected disregard of refinement of manner, far, far oftener to be the veil of a depraved heart, than indications of an upright one.

For rudeness, when assumed as a cloak for awkwardness, is, to say the least of it, *hypocrisy;* and hypocrisy, even in the conduct of our manners, is wickedness. Are hypocrisy and wickedness, then, when veiled by rudeness, less offensive in the eye of God, or less injurious to man, than when they assume the guise of gentleness and amenity? Surely not! Far, very far, am I from defending hypocrisy in any of its many phases; all I contend for, all of which I am anxious to convince parents and children, is this,—that an ungentle manner is, in no necessary or reasonable way, connected with a kind or honest heart; and that, even when associated, as sometimes is the case, the one is a lamentable drawback to the merits and excellencies of the other.

The French have, happily, denominated politeness, "*la petite morale.*" Most truly is it so. It is the first or the last, or, at all events, a most indispensable step in that grand "ladder" of Christian morals, "which leads from earth to heaven;" that connecting path, which none will ever ascend, save those who study "angel" *gentleness of heart and feeling*. Never yet did a true Christian delight in wounding even the most trifling feelings of his fellow creatures. "*A rough* Christian," is a common, but an incorrect and most unmeaning phrase. Christianity is ESSENTIALLY GENTLE; all its precepts and doctrines, when duly understood and practised, tend to soften the human heart, and refine the face of society. I have generally found "a rough Christian," to be one

who tried to soothe the admonitions of his own conscience, by dwelling long and frequently upon the merits and virtues he supposed himself to possess; sneering at those in which he felt himself deficient, and making harsh remarks and cruel animadversions upon the deficiencies and errors of others.

How often is religion thus vilified in the practice of its professors! and how often do we repine over its inefficacy to heal the ills of life, when the error is in our own ignorance, and our own want of energy and perseverance in applying its balm to our wounds!

I here close this little address, (which I entreat all who read to take in good part,) by quoting the words of one who expresses my

meaning and my aim much better than I myself can.

"What is the moral panorama around us? Instead of mutual kindness, aid, courtesy, and benevolence, which the Deity has recommended and commanded, and which he meant to be the forming and guiding principle of our social world, are we not too much envying, jostling, thwarting, lashing, impeding, repelling, opposing, provoking, and jarring with each other? Whether we write or whether we talk, how little does philanthropy influence, either our voice or our pen! We act too frequently in the Arab spirit: his hand against every man, and every man's hand against him. It would be slander to say, that this is generally the individual will and character: for,

really, mankind abound with good feelings; but we do not act consistently and regularly on these. We intermix too incongruously and too unthinkingly the balm and the poison; we wound as well as smile; we are cruel as well as compassionate; we are too heterogeneous in our opinions and habits. So much of the harsh and stranger spirit is ever actuating the world, that the benign intentions of our Maker, who had planned our nature on the principle that we should habitually all be kindly-affectioned one to another, with brotherly love and mutual sympathy, are invalidated and intercepted. But I have no desire to frame a libel against my fellow-creatures, in whose imperfections I fully share; I only seek to show that, as far as it depended on our

Creator, He has formed us with the most gracious care to be happy in every season of our human existence; and that the failure never rests with Him, if any of us happen to be otherwise.

"But the world is now what it has thus become, and we must live in it as it is, and do the best we can in it and with it. All of us have our separate plans for its reformation, and, by which, most of us would only make it something worse than it is. It is better for us to drop the idea that we can administer the rain and the sunshine, and leave all these great and general operations to His care, who, we are emphatically told, 'neither slumbers nor sleeps.' We cannot new model society, nor new mould and purify the public heart; but we can begin the

amelioration by a firm and wise government and improvement of our own. Let us mainly study this effect, and a new spirit and temper will soon warm into action about us, with all the buds and blooms of a fresh moral spring. No one knows how much good he may do by his own quiet and unobtruding good example. Our eyes are always on each other, and if we took but half as much pains to make our dispositions and feelings pleasing to each other, as we do to make our complexions, persons, and dress agreeable, we should be half seraphs ourselves, and be ever unconsciouly educating and aiding others to become such. By improving ourselves, we should be silent and secret benefactors, to all, with whom we mingle and associate: we cannot well

avoid, more or less, imitating each other. Those who see, or feel, in another, what they like, what they perceive to be pleasing, are imperceptibly attracted to do what they find from their own sensations to be gratifying, and what they hear to be approved of by those who observe it. No one, therefore, acts rightly, without acting beneficially in so doing. He scatters the seed of a sweet flower, that will spring up again in some other bosom, sure to multiply itself in the same way for ever*."

* Sharon Turner; *Sacred History of the World.*

GUIDE TO GOOD BREEDING.

CHAPTER I.

ON THE ORIGIN AND NECESSITY OF GOOD BREEDING.

All things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law.

WHEN I was myself a child, I well remember how often I was at a loss how to behave, when in the company of strangers; how often I went wrong in little points of good-breeding and politeness, not from any intention to be rude, but from mere ignorance of what was right: and then, how unhappy I felt when I saw that people were displeased with me, or, what I thought was worse, *laughed* at me!

My little heart used to be quite sore, for days after I had made any of these blunders; and if I had thought there was a book in all the world, that would have taught me how to avoid them, I would willingly, gladly have saved, and given all my pocket money to buy it: for although I had friends who would at once have told me, had I asked them, anything I wanted to know, yet I forbore to do it from being ashamed to confess my ignorance or my errors, and from the terror of being again laughed at.

It is the recollection of these, my childish miseries, which has induced me, my young readers, to write for you this little book. Such of you as have dear and affectionate parents, constantly on the watch to correct your faults of manner, and teach you to distinguish propriety and decorum from rudeness and vulgarity, will not value it so much as those less fortunate children, who, left almost or entirely to themselves, have no one to care whether they grow up agreeable and attractive persons, or the

reverse. To such children, therefore, I most particularly address the following pages; and it will give me much and sincere delight, if I can save even *one* amiable but ignorant child from a single moment of unhappiness, or convince one *unamiable* child, that in making itself disagreeable by rudeness and ill manners, it becomes its own worst enemy.

You must observe, that I have placed at the head of this chapter a quotation from Scripture; "All things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law." These are the words of our Saviour; and he repeats expressions of the same meaning in various places, with very peculiar solemnity. On one occasion, when he has coupled it with the love of God, he adds, "there is none greater commandment than these." Now we shall find, when we begin to think of it, that not only all the greater virtues and higher degrees of goodness depend upon this rule, and could not exist if we did not observe it, but also, that it is the only

true and never failing ground-work of good manners. If we are polite and attentive from any other motive than this rule; for instance, merely from the wish to please and to be thought very agreeable; we shall be rude, negligent, and forgetful, whenever a great temptation to be so occurs; if we think the persons we are with are *poorer* than ourselves, or that they are of *no great consequence*, or if we happen to be in a bad humour, or provoked in any way, or if no one is present but our own family. On these, and many other occasions, the person who is polite from mere habit, or from a mere selfish wish to appear pleasant, will be as rude and unmannerly as the veriest boor, or the most ignorant menial—aye, and far more so. Whereas, the person who is polite and attentive to the comfort and feelings of those around him, because God and his Saviour have enjoined and ordered him to "do to others as ye would others should do unto you," will be attentive and well-bred at all times—in all situations—to all persons, whether rich or poor, great

or humble; and, most of all, will such persons be studious and careful to be most attentive and well-bred to those who are nearest and dearest to themselves—who live in the house with them, and whose happiness is, therefore, in a great degree dependent on their behaviour. Many children, and, I am sorry to add, many grown persons, who are most polite in the company of strangers, consider it quite unnecessary to be so at home; and, accordingly, if it is only papa and mama, or sisters and brothers, or a wife, that is present, they throw aside their good manners, as they do their best clothes, and are as ill-bred and unmannerly as if they had been brought up in a stable or cow-house.

This is a great and most sinful error in conduct, and never could happen, if their polite attention, instead of arising from the mere selfish wish to be thought genteel and agreeable by strangers, arose from a sincere desire to obey the rule laid down by our Saviour—"do as ye would be done by."

But, perhaps you, my little friends, do not quite

understand what is meant by this rule. I shall endeavour, then, to explain it to you. I am quite certain, that among your friends and acquaintance, there is some one you particularly like—whom you are always glad to see and sorry to part with. I do not know whether it is Mr. A., or Mrs. B., or Miss C., or Master D., but you know yourself. Now, sit down, and be quiet if you can a moment, just to consider what it is that makes this person so agreeable to you. Is it not because they are always good natured and agreeable, both in voice and manner when they speak to you, and show a wish to promote your little pleasures; perhaps, even join in your childish plays to their own inconvenience; listen to your little stories, or perhaps tell you stories in return to make you laugh? Are not these, and many such, the reasons that make you love them so much?

Again, among your little companions, whom is it you like best? Is it the rude imperious arrogant boy, or overbearing girl, who by force will have

everything their own way, and nothing yours,—who are never satisfied with what pleases you,—who try to mortify and wound your feelings, by impertinent or sneering remarks,—interrupt you when you are speaking, or perhaps call you an ignorant booby, when you think you are speaking very good sense,—and who, if they happen to hurt you accidentally, never take the trouble to express regret, but rather become more rude and impertinent? I say, is it *this* boy or girl you like, or is it the one who is in all things the reverse,—who gives up to you, and says, "Well, I would certainly rather play my way, but we will try yours first,"—who never sneers at or jeers you, or tries to vex you and hurt your feelings, but, if he happens to stumble against you merely accidentally, or hurt you in any way, immediately says, "I am sorry for it, I did not intend to hurt you?" I know as well as if I heard you say so, that this is the one you love best; and as I am sure that you yourself wish to be loved,—for who does not! I think I do you

a kindness when I tell you that the sure way to become so is to watch and observe what it is that makes you love others, and by acting in exactly the same manner yourself,—in short, "by doing to others as ye would they should do unto you," you may rest most perfectly assured you will become both beloved and respected. Whenever you perceive that anything which is said or done to you makes you angry or uncomfortable, mark it well, and avoid it in your own conduct and manner. When you see an awkward or rude thing done, or an accident happen, from want of manners in another, do not laugh, as I have seen some children do, as if such little misfortunes to others were to them an absolute gain; but say to yourself—"Well, that looks bad—that is very disgusting; but I see how it happened, and must try to avoid ever doing the same, or I shall look quite as foolish and disgusting as that person does now." This is the proper use to make of other people's faults; and in the same way, whenever you meet persons

whose manners are prepossessing and agreeable, watch what it is that makes them so, and try to become like them.

Doing this will benefit you more than all the instructions, or all the books on politeness, in the world; because they can only point out what is right, but they cannot compel you to do it. *That* is your part of the affair; and a part without which you never will make any improvement either in politeness or anything else.

Chapter II.

GOOD MANNERS IN THE NURSERY.

In lowliness of mind let each esteem others better than themselves.—Phil. ii. 3.

By good manners in the nursery, my little readers, I mean politeness to your young friends and companions when you are alone with them, and consequently removed from the restraint of your parents or teachers. If you allow yourselves to be coarse and rude whenever you think you may *dare to be so*, you never will acquire a truly genteel or agreeable manner; because when you wish to be polite, your bad habits of rudeness will entangle and confuse you, and give you an awkward stiffness, so that you will be always considering what you should say or do, or what you ought to avoid, instead of all these actions being as habitual to you,

and done with as little exertion of thought as the drawing of your breath. I have often most heartily pitied young people who, accustomed to be vulgar when alone, were striving to be genteel when in company;—their terrified looks, their hesitation when the simplest action, such as handing a chair, or assisting at table, is to be done, and in their fright, doing it in the worst possible manner! Then, if a question is asked, when they have to reply their faces flush, they purse up their mouths, and try to remember what is the genteel mode of doing what may be required; and even if they chance to remember that, their actions or phrases have such a stiff disagreeable air, as to make all well-bred people uneasy to witness their awkwardness.

If any of you, my readers, have ever felt the agony of such a situation, be assured that by being *always* well-bred among your brothers and sisters and companions, whether in the nursery or the play-ground, you will completely save your-

self from this acute source of suffering. As I have said, politeness will thus become as natural to you as breathing, and cost you as little thought or effort.

Surely nothing can be more simple than to add Ma'am, or Sir, or whatever appellative may belong to the person addressing you; yet even this becomes difficult to children who are carelessly and habitually allowed to omit it at home: and often, when they do not intend it, the bare (or, as my old nursery-maid used to call it, the *barefooted)* Yes or No pops out, and affronts papa and mama; besides giving a bad impression to all who hear it. Now, if you were to accustom yourself constantly to say, Ma'am and Sir, the words would come to your lips quite unconsciously,—you would say them without even recollecting that you had done so. It is the same with, "Thank you," or "I am much obliged to you," when offered anything, or taking anything from another's hand; always say so at home, and you will say so in company, with that

easy grace which gives a charm to the most simple words. I remember an anecdote, that will show you the bad effects of omitting these little points of good manners at home; and at the same time I think it will make you laugh. I knew a lady, who married very young, and had a large family. She had a great deal to attend to, for her husband was not rich, and of course they had but few servants. She had been permitted to be rude at home when a child herself, and supposed that good manners should be kept for company, instead of being the constant charm of our own firesides. Of course she brought up her family in the same way, and very uncivilized little pigs, to be sure, they were. A lady, who had known her when at school, once wrote to her from a distance, to say, that as she should pass near her house in a few days, she meant to stop and visit her to see her family, as they had not met since the days of their youth. This threw poor Mrs. F. into a sad fuss! As her house was always in disorder, she had more to arrange than I

can venture to describe, before things could even be made "*a little decent.*" But worst of all were the thoughts of her children's rudeness; for she knew the lady who was coming to be both elegant and refined in her manners, and she bitterly regretted that she had not so instructed her children, that they might not disgrace her before an old friend. "However," she thought, "I'll lecture them famously, and tell them all how to behave; and as it is only for one day, I dare say they will get through it very well." Accordingly, shutting up the young ones in the nursery, she dressed the three eldest in their best frocks, and sent them to take their seats in the best parlour, after having, again and again, enjoined them to rise and curtsey, and say, "Yes, ma'am," and "No, ma'am," whenever the lady spoke to them; adding, that if any of the sweets were left they should be divided among them after dinner. Pastry being rather a rare dainty with these poor children, this promise proved quite an irresistible inducement to obedience, so that they

sat quietly waiting with exemplary patience, till the lady arrived, and was shown into the room by their mother. The moment the lady entered she exclaimed, "Oh! here are your children! come and speak to me, dear little creatures!" and she held out her hand as she spoke. The three girls, thinking the important moment was come, started from their seats, each curtseying over and over, as fast as ever she could, and repeating at the same time, "Yes, ma'am—No, ma'am," "Yes, ma'am—No, ma'am." The lady paused—astonished, wondering what this could mean; and the children, thinking they had done remarkably well, turned to their mama, and cried out in an exulting voice, "Is that the way, mama? Will that do? Is that the way, mother? I am sure now we shall get the remains of the pastry!" I grant all this was most odiously vulgar, and I do not suppose that any of you, my little readers, would do or say anything to be compared with the conduct of those little neglected girls;—but I tell it you to impress upon

your minds, that to be truly polite you must be so at all times; and I beg that when you feel inclined to be rude, because only your familiar friends are present, you will remember "the remains of the pastry"—and beware of bad habits.

You must not fancy I wish you to assume a stiff, studied sort of politeness towards your little companions. No; all I want of you is, to acquire, and always endeavour to maintain, that lowliness of mind, from whence springs the good-humoured wish to promote the comfort of others, and a readiness to give up your own will and way, remembering that our friends have as much right to their way as we can possibly have to ours. And you should always remember, that when you have your friends as companions in your own house, it is your duty in everything to yield to them, and endeavour in every way to make them happy.

Whatever you have to say to each other, study to do it in a mild pleasant way. If you have anything to ask for, surely "if you please" is easily

said,—so is "I thank you;" and you certainly must be quite sensible that it is very much pleasanter to comply with a request worded in this way, than with a loud rude boisterous demand, or having a thing snatched out of your hand, as if by a famished dog.

Remember, also, that when you disagree with any of your playmates, there is no need to enforce your opinion with the voice and manner of a herdsman driving cattle. Believe me, quiet firmness always, in the long run, gains more, and goes further than the loudest blustering. Little boys are very apt to connect the idea of loud speaking and coarse blustering with that of boldness and courage, and to suppose that the one is a sign of the other. Nothing can be more untrue. I can tell you, and so will every one else, that the greatest braggarts and blusterers are always the greatest cowards; and that the man or boy of true courage always disdains such disgusting habits. The greatest cowards I have ever known,

have invariably had the most coarse and most ungentle manners.

Now attend to this advice, little boys, and avoid, by loud speaking, the attempt either at boasting or intimidating, lest all people of sense mistake you for cowards;—a disgrace, I am sure, that all of you would submit to anything rather than incur.

Chapter III.

POLITENESS IN THE DRAWING-ROOM.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Romans xii. 10.

It is a practice in many families, that the children, at other times kept in the nursery, are produced in the drawing-room whenever there is company; and, as I must candidly and sincerely tell you, my little friends, your presence there does not always add to the comfort or enjoyment of the visiters. For, let it never be forgotten by you, that, as nothing is so delightful as the contemplation of good, well-bred children,—so nothing is so disgusting and annoying as the presence of those who are ill-bred, noisy, and disobedient.

The natural fondness of parents frequently blinds them to the disagreeableness of their own

children; but strangers have no such feelings to make them overlook your faults—they are nothing to you nor you to them, that they should endure you patiently; and the consequence is, that they often leave the houses of your parents with feelings towards you amounting to more than dislike. Surely you do not wish to be hated? No; I am aware you wish to deserve affection, and to meet with it. Listen, then, and remember what I am going to say to you, and I hope to make you both the one and the other. When the nurse opens the drawing-room door, and pushes you in, whether to meet ladies who have come from the dining-room, or morning visiters, whom your mama wishes to see you—do not stand still at the door, looking like so many little statues, with your thumbs or one of your fingers in your mouth, or the corner of your frock drawn in a bunch in one hand, and your surtout squeezed up and held fast in the other—now pulling your hair, and now twisting your frills, while mama calls in vain to you to come and

speak to the lady. Instead of this foolish, ridiculous behaviour, when the door is opened walk in with the same composure and easy air which you see in papa and mama. Whoever of the strangers present are the first to notice or speak to you, go directly to them; if they offer to shake hands with you, do so at once, making a very little curtsey or bow at the moment you take hold of their hand. Low, formal bows are vulgar; a gentle bend of the head for a boy, and a little graceful bend of the limbs for a girl, is all that is necessary, or elegant. When you have spoken to one, if any other addresses you, go to each in succession, in the same way; but trouble none who do not ask you to speak to them. *Some* grown ladies and gentlemen are really fond of children, and love to speak with and caress them, out of pure good-nature: but there are others who notice you, merely because they think it would be rude to papa and mama not to do so. You will very soon learn to distinguish between these two classes of persons;

and I beg for your own sakes, my little readers, that when you meet with people who are kind enough to notice and play with you, you will not run riot on that account, nor become boisterous and troublesome, as if you had entirely lost your wits. I have seen children who, as long as no one noticed them, were quiet and pleasant enough; but no sooner was any one so unfortunate as to pay them a little attention, than their rude forwardness became absolutely intolerable. Thus I have seen a little boy try to pull off a lady's shoe—or tear her glove—or pull about and pinch her hand so as to hurt her severely—or get on the back of her chair,—in short, be guilty of a thousand follies and vile tricks which would disgrace an ape; at the same time making such a screaming and noise that no one in the room could carry on conversation; all which only serve to show the absence of good sens and breeding. But how has all this come about Merely because this lady, in an evil moment f herself, had talked kindly and familiarly with

ill-bred, presumptuous boy. If you are so young as to be taken upon any lady's or gentleman's knee, be quiet and modest in your behaviour while you are there. Do not tear and scuffle, and annoy the person. If it is a lady, do not rumple her dress more than you can help, by struggling and tossing about; do not put your hands round her neck, unless she bids you; do not push your fingers into her hair, nor tumble her curls, nor meddle with her head-dress, or ear-rings, or necklace; nor crush her lace collar, so as to make it look as if cats had been dancing on it. Avoid all these vulgar tricks, because they cannot fail to make you disliked. If a gentleman has taken you on his knee, little girl, be modest and quiet; never meddle with his dress, nor push your hands inside his waistcoat to pull out his watch-guard that you may look at it, nor attempt to tickle him. Never push against his breast, so as to disarrange the bosom of his shirt, or any part of his dress; in short, avoid all *romping tricks*—they are vulgar, and improper for girls.

And, little boy, you should be equally careful to avoid all romping in the drawing-room, which is not the place for it.

Whatever is said to you answer in a modest quiet tone of voice; always remembering, that to be noisy in company is the greatest possible proof of vulgarity and ill-breeding. Never attempt to climb on the backs of chairs or sofas, nor jump about and make a disturbance, as if you were in the fields or in the nursery. Your papa's or mama's visiters cannot, from politeness, complain of the disturbance you give; but, rely on it, they will dislike you for it.

Never seize hold of any one's dress and look at it, as if you were a shopkeeper, and ask, "What did you pay for that?" or, "Where did you buy that?" or cry out, "Oh, what a pretty"—"oh, what an ugly gown," or "bonnet," or "cloak," or "collar," or "reticule;" or, in short, take audible notice of *anything* another wears: all such remarks denote an uninformed, vulgar, ill-bred mind.

If you see in your friend or visiter's dress anything either to approve or to disapprove, keep your opinion to yourself until it is asked for; to intrude unasked, is only to show your ignorance of propriety and your ill-breeding, because, if it is anything fine, or elegant, or expensive, you exclaim about, it looks as if you never had seen the like before: and, on the other hand, if what calls forth your remarks is anything inferior to what you have been accustomed to, it is as if you had the vile, mean, unamiable rudeness to say. "Oh dear! how much finer and richer, and better off I am than you are!" Is this the spirit of the quotation from the Bible at the head of this chapter? Oh no! my dear little children; the Bible says, "Be ye kindly affectioned one to another, in honour preferring one another." It does not say, "honour and prefer the rich, and the gaily dressed;"—it says, "prefer one another;" that is, be kind to all, the poorest as well as the richest; vex none you can avoid vexing, least of all those who are not so rich and happy as you think yourself.

There is great rudeness in not answering when you are spoken to, by whomsoever it may be. I know that children often remain silent from being ashamed to speak, but you should get over this; there is nothing you need be ashamed of but that which is bad. Always consider what has been said to you, and try to answer it like a child of sense, in a modest tone, yet loud enough to be heard. When any one is speaking to you, never interrupt them in any way;—above all, never begin to talk on a different subject; wait patiently till they have done, and then speak yourself.

While another is addressing you never yawn, pick your teeth, or gaze around, as if you cared nothing for what was said. Good-breeding requires that you listen with apparent attention, even if what is saying does not interest you very much.

When one person is speaking to another, it is the grossest rudeness for you to talk to the person addressed. Nobody can listen to two speakers at once.

If any person in your company tells an anecdote, or relates a circumstance, with which, perhaps, you think yourself better acquainted than the speaker, you must not on that account burst in upon his discourse with your information. Have patience till he is done, and then mention what you have to say. If it happens to differ from what he has said, never utter it in a sneering or triumphant tone, or with an air as if you thought he had told an untruth. Always remember, not only that *you* may be misinformed as well as he, but that even if absolutely certain you are correct, you are not on that account entitled to wound his feelings by rudeness or the display of contempt. Abrupt and unqualified contradiction at once shows the ignorant or ill-regulated mind of one who has seen little or nothing of the world, or its manners.

I earnestly entreat that you will most particularly observe these simple rules of good-breeding in conversation; and while you are young, form the habit of invariable attention to them. I am

sorry to remark that, simple as they appear, they are every day violated both by children and grown persons; who seem quite unconscious that they thereby show a want of common civility, which but too plainly indicates that they have never lived in good society.

Especially remember, whether sitting or standing, in company, you must never turn your back to any one you are speaking with; always look them in the face if you can. Sometimes, one cannot help doing so, because the company may be sitting in such a manner, that you cannot have your face to one without having your back to another. When this happens, always say to the person to whom your back is turned, "I am sorry to be so rude,—but I cannot help it." When you come into a room, and are desired to sit on a particular chair, if it is standing so that you will have your back to any of the company, pull it round till you front them, or, at least, have your back to none; and when you sit down, do not twist your legs about, or

put your feet into awkward attitudes; let them alone, and do not keep thinking about them. The same with your hands; let them lie easily on your lap before you. Do not keep bending or twisting your thumbs or fingers, as if you meant to break them off; far less must you push them into your nose, ears, mouth, or hair, or scratch yourself in any direction. All these disgusting habits betoken low life, and vulgar or neglected education. Never pick or tear the trimmings, tassels or fringes of the couch or seat on which you may be placed: it is one of the first rules of good-breeding, to avoid whatever can soil or in any way destroy another's property.

If there are any other children present, try to amuse them, particularly if it is in your own papa's house, where it is your duty to try to entertain them, and particularly to make them feel happy. But do not laugh or talk so loud as to disturb the elder part of the company. If you happen to do so heedlessly, and are told of it,

observe not to repeat it, because that makes you seem obstinate and disobedient, as well as rude. Yet, remember never to whisper or indulge in stifled laughter, hiding your face all the while. This appears as if you were laughing at some one present; and you yourself can judge, if *that* is "doing as you would be done by." If any one in company is different in dress, manner or appearance, from what you have been accustomed to see, never attempt to sneer and titter at them, because that may lead you into very awkward blunders, and only serves to show your own ignorance. A thing may be very proper, though *you* may never have seen anything like it; and people may be both great and good, though their dress does not please your taste. I once saw a very vain and silly man subject himself to a very severe mortification, by this low and offensive habit. I happened to dine at the same house with him, and there was also present a most amiable lady, of high rank, to whom this gentleman was not personally known, but from

whom, I was aware, he wished to ask a very great favour. It so happened that he was placed next to her at dinner, but, quite unconscious who she was, he looked at her with the utmost contempt, and looked across the table sneeringly to me. Her dress was plain in the extreme—her cap unfashionable—she wore no fine ornaments, and her manner was as plain and unassuming as her dress. The gentleman concluded she was some old governess or humble friend of the family, and, accordingly, he disdained to speak to her, or show her any of those attentions which every well-bred man bestows upon any female, however humble she may seem, who is placed next him anywhere. After once or twice trying to enter into conversation with him, and being rudely repulsed, the lady turned to the person on her other hand, and took no further notice of my gentleman. When we were going home at night, he said to me, "What vulgar old fudge could that be, who was placed next me at dinner?" "That vulgar old fudge, sir, was the

Honourable Lady B——, through whose interest you hoped to get your son promoted. Do you think she will be likely to assist you now?" You may easily guess how vexed he was with himself; but it was done, and he could not help it; nor can I help cordially wishing, that every man who is causelessly rude to any woman—be she old or young, ugly or pretty,—may always meet with just as severe a punishment. Take care, therefore, not to show your want of breeding in the same way.

This chapter is growing much longer than I wished or intended; but, before we leave the drawing-room, there is one point more I must mention to you, because I often see children wrong in it—and I well remember being so myself. When children first come into a room, the whole company generally take a great deal of notice of them, and they are "my loved" and "my pretty deared" on every hand, and one says, "come to me," and another "come to me," till they scarcely know whom to go to first. Well, this is very delightful! We

all (grown people too, I have little doubt, but above all children,) like to be noticed and praised, and to feel ourselves of importance. But, presently, the company tire of children, the ladies begin to talk to one another, and forget their very presence; the children, anxious to put the party in mind that they are there, commence a thousand little tricks and antics to attract notice; finally, perhaps, they get so disagreeable, that papa dismisses them out of the room, or the bell is rung, and they are sent off to the nursery, all somewhat in disgrace. All this may be avoided, if you will recollect that it is only at first, or when they have no other amusing object, that the company will notice you; and that when they cease to do so, and you begin to tire, it will be much better to go away than to bring disgrace on yourselves by making an uproar. If any one is kind enough to converse with you on your own small affairs, answer them frankly, and tell of any interesting events which have occurred among your birds or fishes, rabbits

or dogs; but never push your little senseless chat into any one's ears against their will; especially if they are at the time talking to any one older than yourself.

I must here mention to my little boy readers, several points of good-breeding which belong to them alone, and with which girls have nothing to do. For instance, when you are in a room with ladies, and there is no grown-up gentleman present, if a lady rises to leave the room, you should go quickly to the door, open it for her, hold it till she has walked out, and then close it softly. When a lady enters a room, you should rise immediately, place a seat for her in the most agreeable part of the room; and remain standing till she has seated herself. If you observe a lady drop her glove, or her handkerchief, or any article, you must never allow her to stoop to pick it up; that is *your* duty, and always endeavour to present it to her with a well-bred air. Never allow a lady to rise for anything that you can hand to her. When you walk

with a lady, never allow her to carry anything which you can carry for her. If she is not using her parasol, always offer to take it; and be careful to do it no injury. I once saw a thoughtless boy destroy a parasol he had asked permission to carry, by using it to knock the heads off all the thistles which grew by the road-side. In walking on the street with a lady, always give her the side next the wall. When you have occasion to cross the street, which would place her on your other side, cross behind—(not *before her*, remember)—so as still to give her the wall. The reason of this rule is, that so placed she is least liable to be jostled. Never look over your shoulder at those who pass. In a boy, this is ill-manners; in a girl, it is something worse—it shows want of modesty and decorum.

When seated next a lady at table, as will sometimes happen even at your age, you must always ask her what she chooses, and endeavour to get whatever she fixes upon placed before her, as

quickly as possible. You must on no account allow yourself to be served till she has been so, even should your plate be first brought. Good manners forbid that you begin to eat till she does so too. This rule, however, does not hold if the lady refuses soup or fish, and you choose to take them. It is then her own choice to sit without eating.

Every time you hear her asked to take wine, it is your duty to fill her glass. I ought not to say *fill*, because a very little is all that it is well-bred to put into a lady's glass at a time. But it is rudeness in a lady not to have, at least, the appearance of receiving the wine in her glass each time she takes it with a gentleman.

When you see a lady about to seat herself at the piano, you ought to open it for her, place the music-stool, and inquire in a well-bred tone, what music you can hand her. A harp is generally too heavy for a little boy to lift or place; but he can assist. The harp-stand is always light, and you may bring it and the music. If you are requested

to turn the leaves for the lady who plays, pay the utmost attention to turn at the proper instant, and with great gentleness.

In short, my dear boys, whatever you do, let it all be done as quietly and calmly as possible; a fussing way of assisting others is a sad defect in manners.

You will, however, best learn this, and many other things, by carefully observing the conduct of really well-bred gentlemen, who have lived in society. In all such persons, you will find a perfect quietness of manner—an absence of all haste and flutter, or fidgetting—a constant, but unobtrusive attention to prevent ladies having any trouble or fatigue which they can save them, and a constant desire manifested by them to promote the comfort and the accommodation of the weaker sex, by every means in their power.

If you have a favourite dog, never bring him into the company of ladies, unless they particularly desire the pleasure of his society; and even when they do so, never make a noise or disturbance with

him, by way of showing off his talents and accomplishments. I never yet could see the wit of making a poor dog sit up instead of resting on all fours, as nature intended; but when this foolish trick is enforced by loud commands, or by punishing the half-trained and disobedient sufferer, it really becomes a most disgusting nuisance, which cannot be too strongly reprobated. It is the height of rudeness to your guests, to interrupt all reasonable conversation with such wretched buffoonery; the surest proof which can be given of a vacant and uncultivated mind.

If you are in the room when the company rise to depart, bid them good-night in a kind and well-bred manner; and never begin to caper and squall, and make a disturbance, as if you were very glad they were going. But this has grown into such a very long chapter, that, I suppose, you will hardly be sorry should I, myself, now bid you good-night.

Chapter IV.

POLITENESS AT TABLE.

Love as brethren, be pitiful, be courteous.—1 Peter iii. 8.

There is no situation in which you can be placed, my dear children, where good-breeding, or the want of it, is more distinctly felt and seen than at table.

In the drawing-room, if you only sit quietly on your seat, and make no disturbance, your want of manners may, perhaps, pass undiscovered; but at table this cannot be; there you have something to do, and every motion, every look, and every gesture, will betray the sad secret, if you are vulgar, or ignorant of the ordinary rules of good manners. Remember, it is quite impossible that any one can write down for you all that must be done, or left

undone at table; there are a thousand little circumstances, which can only be learned by closely observing the manners of those whom you see, or are told by better judges, are worthy of imitation. I can merely give you the more important rules here; but if you are attentive to observe *them*, you will never commit any gross or glaring mistakes.

If you are in the drawing-room when dinner is announced, recollect that you ought to be the very last to quit the room: if it is at home, and there are other children visiting you, always request them to walk before you, and walk steadily—neither run nor romp: and do not fancy that there is any wit in mimicking the walk or manner of any of the older persons who are before you; these, and making grimaces behind people's backs, are tricks which, so far from requiring any cleverness, mark those who indulge in them as both vulgar and silly.

When you come into the dining-room, wait modestly till the company are all seated, and then

take your own seat, wherever that may be appointed, or there may be room; and do not annoy your papa and mama by calling out, at the moment they are attending to their company, "Mama, where shall *I* sit?" "Papa, there is no chair for *me*." You ought, and must expect, to be the last helped at table; and you must wait quietly and patiently, however long it may be. Nothing is more rude to the company, than to make any gesture, or use any expression of impatience, because it seems to say that you grudge to see others getting anything before you. Sit with your hands quietly on your lap, do not keep fidgetting about, leaning forward, or meddling with the wine glass, tumbler, or knives and forks on the table, or making a disagreeable rattling with them. When asked what you will have, always answer, "Whatever you please." If told to "make a choice," do so at once, it being very rude to hesitate when thus invited. But in making your choice, be very careful to do so modestly. If there is any one thing at table

more nice or rare than another, remember, you ought on no account to choose *that*, unless you are pressed by others to partake of it: and not even then, till you see that the older and more important part of the company are helped before you. There is not a more important or indispensable rule for children at table than this; for I have seen selfish, greedy boys and girls, conduct themselves in such a way on this point, that, had they been mine, I would have fed them for three days on hard biscuit and cold water, to have taught them moderation and patience. I once saw two little boys at a stranger's table, where they were brought with their mother, devour a whole dish of fine green-peas, which, at that season, were an expensive rarity, while the older part of the company were still eating their fish; so that not one was left for any other person. In the same way, I once saw a boy gobble up a whole dish of scalloped oysters, before the others had finished their soup, of which he had refused to partake, on purpose, I verily believe,

that he might have an opportunity of indulging his gluttony, before any other person could be served.

It is quite impossible for any words to express the deep disgust, I had almost said *abhorrence*, with which such things fill the mind of any sensible or well-bred person, towards children who commit them; not for the sake of what they devour, but because it shows such a mean, greedy disposition in the child—such a total disregard of the comfort of others—such entire forgetfulness of "doing as we would be done by," or of the command I have placed over this chapter, to "love one another;" to "be *pitiful*"—which word, in the Old English in which the Bible is translated, means to be kind and generous in heart to others (the very reverse of *selfish*); and to be "*courteous*"—that is, polite and well-bred in our manner. Nor let my little readers fancy that grown people *forget* what they see of this sort. The boys I have alluded to, are now grown up gentlemen; and I

never see them to this day without a feeling of disgust. And is this an unjust feeling? No! The *boy* who is a selfish glutton, will scarcely turn out a noble or generous *man:* his greediness may be expended on other objects than peas and scalloped oysters, but it will be greediness still.

When helped at table, be very careful to eat neatly, and use your knife and fork as you see well-bred persons do. If you are eating soup, take care not to splash it about, so as to soil the table-cloth by letting fall drops, or allowing it to run over the edge of your plate: if it is too hot, do not try to cool it by blowing in your spoon—that is very vulgar; stir it gently round, and take little in your spoon at a time, and you will find it soon cool. Never suck your soup, or anything else, out of your spoon, with a noise like a horse drinking: and when you chew, take care to keep your lips together, so as to avoid the disgusting smacking noise some people make when they eat, and which inevitably reminds all who hear it of a pig engaged chewing

a tough cabbage leaf. Never cram your mouth so full, that, when you attempt to chew what you have put into it, your cheeks seem as if they would burst, or a part of the contents spirt out in the face of your next neighbour, or run down your own cheeks and chin. If you put anything into your mouth which you find disagreeable, or that you cannot swallow, (as a fish bone,) never spit, or sputter, or put your fingers into your mouth to pull out the offending morsel; if you must take anything out of your mouth, do it in the quietest possible manner, and slip down what you have taken out on the side of your plate, without any fuss: but by noticing what you put into your mouth, such a misfortune may altogether be avoided, for I am sure you never saw it happen to any truly well-bred person.

If at table anything is offered to you which you do not happen to like, refuse it politely, saying, "No, I thank you, I would rather not;" but never, on any account, curl up your nose, or say,

or look, anything expressive of disgust or abhorrence at any viand eaten by others—it is most impertinent to do so; and, moreover, it is a proof of a little contracted mind. Thus we often hear the utmost horror and aversion expressed by the English, at the idea of the French eating frogs. Now, can any one tell me, why it should be more disgusting to eat a frog than to eat an oyster? The one feeds quite as cleanly as the other; and the first has the advantage of being nicely cooked, while the latter is devoured raw! The only real difference is, that we are accustomed to the one, and not to the other. But let it be remembered, that all such prejudices, especially if loudly expressed, show a little vulgar and ill-informed mind. We need not eat frogs, nor oysters neither, unless we like it: in this we have a perfect right to please ourselves; but we have no right to offend the feelings of those who eat frogs, or anything else that is not sinful, by impertinent remarks or ill-bred grimaces.

Endeavour to avoid greasing or wetting your lips with what you eat; to make sure of this, frequently, as you eat, wipe your lips with your napkin; or, if you are not furnished with one, take your handkerchief, but never use the table-cloth for this purpose, or for wiping your fingers. Never speak or cough in your glass, nor speak to other persons while they are drinking. Never speak to, or ask a question of, any one who is speaking at the time—it is intolerable rudeness: wait till they pause, and then say what you wish. Endeavour, as much as possible, to avoid soiling your fingers at table; this is a thing you will never see a well-bred person do. But in their eagerness after fruit and sweet things, I have seen children so clumsy and dirty, as to be very disgusting. Always keep in mind that the things upon your plate will not run away from you; therefore, there is no occasion to be in a hurry to devour them. Never stretch out your hands and arms, trying to get at what is beyond your reach—running the risk of over-

turning glasses or decanters, in your vulgar anxiety to reach what can be more easily obtained by asking some one else to hand it to you. Always be moderate in your eating—above all, at other people's tables: and do not eat a mixture of things, merely because they are offered to you; it is ill-bred and vulgar, and gives to others the idea that you are not in the habit of having such things at home, otherwise you would not be so keen of them. Add to this, the discomfort and oppression of stomach, which always follow the having stuffed it too full; and the crabbedness of temper which, with children, always accompanies a disordered stomach; and I think you will be obliged to acknowledge that the rule of good-breeding here, is also the rule of comfort.

When you have done eating, never loll about in your chair, pick your teeth, yawn, or lean your elbows on the table, or move in any way, as if you had done with all enjoyment as soon as your meal was over. Sit nicely and quietly on your chair,

and listen to what is said; it will be a very curious company indeed, where *you* hear nothing that can either instruct or amuse you. If you are spoken to, answer with modesty and good humour, but never try to show off, by repeating words or expressions you have heard grown-up persons use.

A sensible, intelligent child is a delightful thing; delightful, because *a child*—for a would-be little man or woman is at once ludicrous and contemptible.

There is something so peculiar and artless in the way you naturally express yourselves, my young friends, that the moment you ape any old person, or repeat the words you have heard them utter, it makes every one laugh at you, for the very same reason they laugh at a parrot. To explain what I mean, I will tell you of two little boys I met one day at dinner. They were fine, intelligent, well-bred children, whose education and manners had evidently been most carefully attended to; but the youngest, who was about six years old, not satis-

fied with being really a nice child, was determined to make himself a little man! So he tried to play the agreeable, by talking a great deal at table, and much louder than a child should do; making use of a great many long words, which we easily perceived he had heard from some grown person.

At last, he began to tell us of a pear-tree in his papa's garden, which a high wind had twisted round into some odd attitude, in which our little master concluded it never more could bear fruit; but when spring came, the pear-tree blossomed and fruited as usual, just as if nothing had happened. "Now," said he, "was not that a most *wonderful* circumstance?"—we smiled, and said, "No, not *very* wonderful." "Not *very* wonderful?" he repeated; and looking round the table with an air of great dignity, added, "I can only say *this*, that *I* never met with anything like it in the whole course of *my* experience!" Now, you know, it was so ludicrous to hear a child of six years old speak of "*his experience*," as if he had been an old man,

that every one burst out a laughing, and he was affronted. Therefore, do you try never to be affected: nor, like a monkey, do, or say anything of which you do not understand the full meaning, merely because you have seen others do or say so; or, like my young friend, you have a good chance of being sneered at. Every age of life has its own proper manner. While you *are* a child, do not affect to be anything else, but be a *good* well-mannered child, and you will be much more beloved than you ever can be in the character of *Tom-Thumb*—a *Mannikin!* This is a fault into which I have observed little boys are much more apt to fall than girls.

When you are at another person's table, and see anything you have never before seen, or that is different from what you have seen before, remember to observe the same rule I gave you in the last Chapter, about the dress of others—neither stare at it, nor utter any exclamation of surprise, far less any expression of ridicule or contempt, as if you thought that there was nothing right but

what was *yours*, and that what *you* had never seen must be wrong. I do not know a greater proof of ill-breeding than this. If anything unpleasant happens at table, or any where else; such as anything being overturned or broken, do not squall out, or make any observation about it; if you can give assistance in repairing the mischief, do so, with an obliging air; expressing your regret that it should have happened, but saying no more; to keep harping upon what is painful or disagreeable, displays a want both of good sense and good-breeding.

Never whisper at table, or indeed *anywhere:* it is an offensive habit, and sometimes becomes a most inveterate one. Never point with your finger at anything on the table; nor *speak* about "*that pretty-looking thing there*," or "*this nice-looking thing here.*" If you do not know the proper name of what you are looking at, hold your tongue till you find it out. In speaking of any lady or gentleman present, never begin your speech with *she*, or *he* said, or did so and so, for this is an insuf-

ferable rudeness; always name persons by their own proper names, otherwise it seems as if you spoke of a cow or a horse, which you know have no names *but* he or she.

Never attempt to argue, contradict, or contend in conversation with those who are older than yourself: there are few things make a child more disagreeable than this self-conceited habit; for it generally arises from little boys or girls forgetting "to think humbly" of themselves—forgetting their own great ignorance and diminutiveness of mind and information, and fancying themselves *clever* and *wise*.

If they wish others to be of this opinion, I would advise them carefully to abstain from talking too much; for when a child indulges the habit of talking, for the mere pleasure of talking, then, inevitably, it must display how ignorant and silly it is, more especially if it begins to argue with grown-up persons. I never hear a little boy contradicting and arguing with a grown person, but I think of a puny Bantam cock, I once saw fight-

ing with a turkey!—The poor little fellow did his best; he jumped, and scratched, and kicked, and tossed up his head; quite forgetful, filled with rage and self-conceit as he was, how unequal and how ludicrous was the warfare he waged!

I beg, my little friends, that when you feel inclined to fall into the fault I have named, you will think of Bantam cockey, and either be silent, or put what you wish to say in such a modest form of words as will make your elders love and admire, instead of jeering at you.

Do not begin a speech with *asserting strongly* that a thing is so and so; but rather say, "do *you* not think," or "I think, but perhaps I may be wrong," or some such phrase, to show that it is information you want, and not merely to show off your own fancied cleverness. Modesty, I have always remarked to accompany real talent; children who have a little cleverness and much conceit, try to show off by talking a great deal: but alas, empty barrels make the loudest sound.

Chapter V.

POLITENESS TO OUR INFERIORS.

Be ye clothed with humility.—1 Peter v. 5.

It has pleased that God, who formed and sent us all into the world, my very dear children, to ordain, for wise reasons, that there shall be among us many different ranks or degrees of persons.—Thus, you know, that as there are some who are of higher rank and fortune than you are, so, also, there are many lower. You are too young for me to attempt to explain to you why it is so, and never can be otherwise; all I wish or intend at present is, to show you the impropriety and wickedness of being insolent to those you think lower than yourselves.

One would think that any who had ever felt the

pain of receiving insolence from those who are more rich and fortunate than themselves, could never fall into the same fault. Yet how often do we see this the case. How shocked I have felt to hear little children speak rudely and imperiously to servants, and order them about, as insolently as if the circumstance of these persons receiving wages for the work they do, deprived them of all right to human feeling. This is shocking in grown persons, but far more so in children, who are so helpless in themselves, and necessarily so troublesome to others, that it becomes their indispensable duty to be civil to all on whom they are dependent. Besides, however galling to our pride it may be, it is yet true, that our servants are not more dependent on us, than we are on them. We are dependent on their honesty, fidelity, and activity for a large portion of our comforts; and, therefore, while with a prudent dignity we keep them in their proper places, we ought to treat them with the utmost civility and consideration. When you speak to a

servant or tradesman, always do it in a gentle, kind manner, and never in a loud, blustering, over-bearing tone of voice; for this, so far from making you appear *great*, or marking you as a person of high rank and gentility, marks you as one who has risen from a low station, and who, being anxious to forget that, or make others forget it, takes the very bad plan of seeming to despise all persons in a lowly station, and of acting as if he thought there was contamination in their company.

Nothing like this is observable in the really well-born and well-educated gentleman or lady. Secure of respect from their moral worth and dignity, they do not require to resort to an offensive assumption of superiority to maintain it, or try to extort, by their airs of grandeur, the respect which they know and feel is due to them by right of birth, and station, and *excellence of character*—for without this last quality, my dear children, there is little respect due to any one.

Thus I wish that I could deeply impress upon

your young minds, that when you are making an exhibition of presumption you are only showing meanness, and that you betray a feeling in your own mind of knowing that you want *something* that should command respect or admiration, which you vainly try to make up by this false and foolish plan; and you are perpetually on the watch to *show off*—no matter at what expense to the feelings of those around you; and so you draw upon you the hatred of your inferiors, and the contempt of those who are your equals and superiors. Let me entreat you then, my little friends, whoever you may be, now, in the days of your youth, to avoid acquiring this repulsive and unamiable habit. In speaking to servants, which you should always do with a gentle voice, and perfect civility—you need not say, "If you please, sir," to the footman, when you want a plate or a glass, neither ought you to fulminate the order, as if you spoke to a dog. If a servant commits any blunder, or displeases you in any way, never speak harshly,

or use hard names or language which would be galling to yourself. Remember, he or she is as dear to God Almighty, as you are, and that nothing can give you a right to *insult* a fellow-creature. None but a coward will do so to those who dare not resent it. And let the same rule hold with all tradespeople, or any who receive your money. Never give needless trouble to such persons, merely because you *can* do it. Remember their time is their only riches, and never rob them of it wantonly and cruelly, by keeping them waiting when you might help it. These things are, by some in this world, considered as *small* sins, or no sins at all. I much fear that they will find, by examining the Bible, that God views them differently, and will hereafter punish them accordingly.

Never lose an opportunity of showing kindness to your inferiors. Every such kindness is so much gained to yourself—gained in the approval of your own conscience—the sweetest feeling we can know on earth; and in most cases, we must have

this feeling more from being kind to our inferiors than to our equals or superiors, for from *these* we perhaps, almost unknown to ourselves, calculate on a return; but with those beneath us, this can seldom be: and faithful conscience always proportions her rewards to the *purity* of the motive, not to the *splendour* of the action.

While I thus exhort you to be uniformly well-bred and kind to inferiors, there is another and opposite fault, against which I would equally warn you; which is—too great familiarity with them. Never behave with servants as you would with companions—never romp with them—never talk to them jestingly, or enter into needless gossiping conversation with them—do not communicate any secret to them, whether the secret be your own or any other person's. Above all, never, on any account, repeat to them anything you have heard in the dining or drawing-room. The most dreadful and incalculable mischief is often thus done, by heedless children repeating what they perhaps only

half heard, or half understood. Thus a story is raised, utterly devoid, it may be, of foundation, and whole families are sometimes involved in quarrels and miseries, that never would have had existence but for the idle, babbling tongue of some silly, thoughtless, little boy or girl; proud to have anything to repeat to the nurse or footman. There is an old proverb which says, "familiarity breeds contempt:" it is most true. It means that, if you behave to your inferiors as I have above described, they will soon despise you, and then become impertinent to you. To endeavour to cure them of that, you will become over-bearing and furious, and they most probably will then—laugh in your face!

Thus I have always remarked, that familiarity and superciliousness always go together in the same character And it is a fact that children who acquire this bad habit, very rarely turn out valuable men or women.

If it is a girl—when she grows up to have a

house or servants of her own, she is incapable of properly managing them, because she knows not how to command their respect. She is at one time laughing and jesting with them, and at another scolding them, in tones and language no well-bred woman ever uses to her domestics. Her orders are neglected or disobeyed—her house is in disorder—her husband uncomfortable, and herself always in a fume or a rage: all which would be avoided, if she *uniformly* treated her servants with civility, and kept them in their proper places.

In boys who have this habit, it generally terminates in a taste for low company—male and female; and a love of vulgar applause—a passion the most fatal, of any I am acquainted with, to all honour and well doing, and to every species of advancement in the world.

Alas! how many promising young men can I at this moment look back upon, whom I have seen sink into an early and dishononred grave, the victims of a propensity acquired in childhood, for

the company of the coarse and the uncultivated, and who have ended by becoming the companions of the base-born drunkard, the sot, and the scoffer! Oh, little boys! as you love yourselves, beware of this fatal early error! And, little girls, to each of whom I feel as if you were my own dear child, oh, beware how you hereafter degrade yourselves in the eyes of your future domestics and children—how you lose that high respect and veneration, without which, no child of yours will ever "rise up to call" you "blessed," or lift up their eyes amidst the ineffable joys of eternity, to say to God—There is THE MOTHER who instructed me in all I know—WHO LED ME TO THY THRONE, O GOD, AND TAUGHT ME TO LOVE THEE MORE THAN AUGHT ON EARTH.

Chapter VI.

OBSERVATIONS ON GOOD MANNERS IN GENERAL.

Let all things be done decently and in order.—1 Cor. xiv. 40.

In the foregoing Chapters, my young readers, I have endeavoured to give you rules—or, rather, I should say, advice, as to your conduct in different places and situations. And now, in this and the concluding one, I intend to give you some general directions, which are necessary to be known and remembered, but which do not exactly belong to anything we have yet discussed, although they are not inferior in importance to anything I have mentioned.

If you are aware that there is any subject which can be painful to the feelings of any one present,

be careful, above all things, to avoid speaking on that subject, or of making any allusion that can bring it to their remembrance. If they have recently lost a friend by death, take care not to speak of funerals, or deaths, or sickness: avoid anything which can recall to them the subject of their grief. After saying this much, I surely need not add—never speak of the friends they have lost, nor ask foolish and needless questions about them; as I once heard one little girl ask another, who was in deep mourning for a beloved mother: "Were you sorry when your mama died?"—"Did you cry much?"—"How long did you cry?"

Frequently very painful circumstances happen in families: perhaps one member of a family behaves ill—is wicked—and brings disgrace upon all who belong to him. In such a case, the evil itself is hard enough to bear: the rest of the connexions of such an individual are not to blame, and ought not, on any account, to be taunted with it. Yet have I often heard children so very unamiable, as

to take a pleasure in taunting each other with anything of this sort they have been able to pick up, concerning each other's families: and really, really I have thought such pleasure was fitter for evil spirits than innocent children, and that God Almighty, who has chosen in his own Word to tell us that "he is Love," (1 John iv. 8,) "Love" itself, all gentle, benignant, and merciful, must look with particular displeasure on those who wantonly wound another's feelings.

But there is another and more selfish view of this subject, which you should consider for your own sakes; and that is, that as there are very few families, if any, in which there is not *something* painful that may be brought forward to their annoyance, you should take care not to provoke this by harsh remarks on others. Circumstances of this kind are generally unknown to children. It is very natural that parents should avoid telling you of them; but they may exist for all that, and this thought should keep you humble, even should reading your Bible

fail to do so. There is no species of this despicable malignity more common, than that of those who think themselves WELL-BORN reproaching those whose parents have raised themselves from a humble rank to a better, with that circumstance, as if it were a *disgrace*. Now, being born in a high rank, or in any rank, is an accident over which we have no control. We were not asked or consulted, before we were born, in what station it should be, but we find ourselves exactly where it pleased God to place us.

Therefore, those who are born in a high rank have no merit in it—none whatever; but the man who, by industry, and talent, and virtuous exertion, raises himself from a humble to a higher rank, has the greatest, the most NOBLE merit, and deserves the highest respect and commendation; and his children have a right to glory in such a parent. How despicable, then, are they, how senseless, how silly, who use it as a measure of reproach.

To show you how carefully, for our own sakes, we should avoid irritating the feelings of others, and also to show what terrible things have happened in families, of which children are quite unconscious; I shall tell you an anecdote which was told me by a person who witnessed the circumstance.

Two boys were at school together: the one high-born, and proud of his rank,—the other well to do in the world as to riches, but whose father had raised himself by industry and good conduct, he being the son of a piper in a highland regiment. One day these boys quarrelled. The young noble, to gratify his own malignity, asked the other, What day he thought his grandfather made most profit by playing his bagpipes? The other, without a moment's hesitation, answered, "The day he played below the gallows on which *your* grandfather was hung."

The fact was, this boy's grandfather *had* been hung, but he knew it not; he only knew he was of

a high-born family, and little dreamed that such a disgrace was attached to it! If you, my young reader, are ever tempted to be proud and supercilious, remember this anecdote, and be cautious. I do not mean to say that it is probable your grandfather was *hung;* but it is *possible* your insolent presumption may, in some way, be as sorely resented and punished.

When you are taken any where to visit, whether alone or with your parents, and are shown into a room where there are fine engravings, or various sorts of curiosities laid out on the tables for the amusement of visiters, old and young, look at everything, *but touch nothing.* It is a vulgar bad habit to *paw* everything, as if your sight was lodged in the points of your fingers. And it is ten to one but that in lifting or meddling with things that are not your own, you lose your hold and overturn them, if not break something, and so vex your mama, and annoy the person you are visiting.

When engravings or drawings are shown to you, never on any account touch them with your finger. You can point without touching. To explain this, I must tell you that, no matter how clean you may fancy your hands, there is always on every human finger, however fair or pure, an insensible moisture, which the extremely absorbent paper on which fine engravings are printed, sucks in instantaneously. The stain is not seen at the first moment, but it soon appears; and many a beautiful engraving and drawing is thus disfigured by thoughtless rude children, both of "larger" and "smaller" growth.

Never fidget about, pinching and examining the furniture or ornaments of any one's room; as one might fancy a rat would do, when looking where it could make its nest. It is vulgar in the extreme, and gives a strong impression of low-breeding. Indeed, any one who wishes for the character of being well-bred, should carefully avoid everything, every look, every word, every action, that

can seem INQUISITIVE; for no well-bred person was ever yet inquisitive. Inquisitiveness being, in fact, nothing else than a mean desire to find out something about our neighbours' concerns, which they do not wish we should be made acquainted with.

Should anything nice, such as cakes or sweets, be offered to you, when making a visit, never seize upon a large piece, and devour it with avidity, and then, perhaps, seize upon a larger still when the first is done;—this is to be both mean and greedy.

You should have more regard to your own dignity, because what can the lady of the house think? Why, certainly, that you cannot afford such things at home, and therefore do not know when you have enough, if you get them at another's expense. Be moderate in all things;—it is the law of gentility, as well as of enjoyment.

If any one is talking with another, your own mama, for instance, never interrupt them, by push-

ing in your little talk, insisting on having an answer when she has scarce time to hear what is your question.

This, and speaking to, or teasing, persons who are reading or writing, is a most intolerable rudeness, which makes many children a downright nuisance wherever they go; therefore I beg you will carefully avoid it, unless you *wish* to be particularly disagreeable.

When you are in a room where there is music, you must on no account talk, or whisper, or laugh: you must make *no noise of any kind*, but keep perfectly silent and quiet: if you find yourself in too talkative or restless a mood to do so, then leave the room; but you must not even do *this* while any one is playing or singing,—stay till there is a pause in the music, and then go away as softly as you can. Never stand very close to persons who are playing on any instrument; a moment's reflection will show you that if you do so, you must greatly annoy and incommode them, by interfering

with the necessary movements of their hands and arms.

It is extremely rude to touch the keys of a piano, or the strings of a harp, while any one is playing. Indeed, you should never touch them at any time, unless by doing so you can produce *music*, and good music too. There are no sounds I am acquainted with, so disagreeable as the jarring of musical notes; and you know I have already told you, that to *avoid* making disagreeable noises is one great point of good manners.

You must not talk, or put questions to any one who is engaged in music. Never lean over them, attempting to read what they are singing, or pull about their books.

It is not good manners to tease any one to continue to sing or play, if they seem reluctant to do so: and remember, when any one has played or sung for your amusement, you should never neglect to thank them for their kindness.

When you are taken to walk with any one,

above all, if there be ladies of the party, avoid every foolish, idle trick that can give annoyance: such as throwing about mud or water, or raising dust with your feet, setting your dog to bark at cattle, screaming and shouting, or running now before, and now behind them, in such a way as to disturb the pleasure of their walk. All these things make you tiresome and disagreeable, and have no good effect that I know of. Some children call them *funny*, which only shows that *they* are senseless.

If taken into a garden, never on any account touch or gather flowers or fruit, unless particularly desired to do so by the person to whom the garden belongs.

Children are no judges of such things; and I have known them, without intending any mischief, destroy the most valuable plants and flowers by their meddling; and sometimes, in their heedless avidity, eat the most unwholesome articles. While you are in a garden, keep on the walks,—never

step upon the mould, you may be destroying newly-sown seeds by doing so.

In conclusion, as a general and *most valuable rule*—NEVER MEDDLE WITH ANYTHING THAT DOES NOT BELONG TO YOURSELF.

Great attention to personal cleanliness is a very material point of good-breeding. No boy or girl can have the slightest pretensions to gentility, who appears in the dining-room or drawing-room with soiled hands or face, or dirty nails, or unbrushed hair, and unwashed teeth. Pah! the very catalogue of such things makes one squeamish! Make a rule always to wash your hands and face, and brush up your hair, before going in to dinner;—it is wholesome and refreshing, and gives a look of beautiful freshness to a child's face, which I have often admired. If you are too warm, never complain of it aloud—especially never speak of your *perspiring*,—the very word is "shocking to ears polite," and never should be heard out of a sick-chamber. Yet I have heard children say, "Oh,

how warm I am—only feel my brow;" or, "feel my hands, how wet they are with heat." How disgusting!

Never blow your nose with a loud noise, as if you were emulating a mail-coach horn; and deposit your handkerchief, after the operation is over, quickly and quietly. Never spit, or suck your teeth; never pick your nose; but, above all, shudder as I do at the vulgar idea of wiping it with the back of the hand, and then applying the hand to the back of your trowsers or your pin-a-fore, to remove what has been left upon it.

Little boys should never sit in the company of ladies with their hands shoved into the pockets of their trowsers. It is rude and indelicate; and sometimes becomes so inveterate a habit, that I have seen grown gentlemen do it quite unconsciously, to the great disgust of ladies.

Little girls should be very careful never to throw about their feet and limbs, as boys do, nor sit with one knee thrown over the other; lean with their

elbows on the table, or on their knees, picking their teeth with a pin, while they gaze in the face of their mama's visitors, as they would do at a cow with two heads.

All these things denote vulgarity and low habits, and must be carefully avoided, otherwise you never will, never *can* become either elegant ladies, or well-bred gentlemen. Because—and endeavour to impress upon your minds what I say, as you may rest assured it is perfectly true—such is the *incredible* strength of *bad habits*, that, *in spite of yourself*, those which you acquire in childhood and youth will cling to you through all your after-life.

Never rush into any one's bed-room, or dressing-room, when they are there, without knocking, and waiting till you are told to come in: and when you are admitted, make your visit as short as possible, for you may rest assured that, though they cannot *turn you out*, your company in such places is anything but agreeable. If you are permitted to stay

by persons who are at their toilette, never make any remarks upon what they do, or how they look; or peep about and meddle with their dress, or trinkets, or anything that belongs to them. I have sometimes seen children who made themselves distressingly disagreeable in this way: and it is surely easily avoided.

Chapter VII.

OBSERVATIONS ON GOOD MANNERS.

(continued.)

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—Proverbs xxi. 23.

One would hardly believe it necessary to tell the children of respectable and well-educated parents, that they must, on no account or pretence, look into any letter, or other written paper, which is not addressed to themselves! I have, however, seen enough of the world to convince me, that this base, disgraceful practice is not uncommon among children; and that, unless early checked, it is *continued in after-life*, and leads to the most lamentable and disastrous consequences.

My dear children, would you not consider it a *disgrace* and a *crime* to put your ear to a door,

and listen to the private conversation of two persons within the room? Can you tell me, then, what is the difference between *this* act and that of perusing their letters unknown to them? In both cases you violate the express law of God, "Thou shalt not steal!" "Steal!" you perhaps exclaim, as you read this last sentence, "how can this be *stealing?*" Yes, it is STEALING! It is *theft* in the worst sense of the word! When you act the despicable part of the listener, or the reader of other people's letters, *you thieve*, you steal *information*,—you steal *knowledge* of circumstances intended for, and belonging to, none but the one person to whom were addressed the words, or the letter, of which you have so basely possessed yourself.

How seldom knowledge so acquired is used for any but the worst purposes! Sometimes it is used to gratify the mere idle, vain-glorious love of gossiping and talking, and to show that *we* know more than others do. Alas, it is too often used to

gratify spite and malignity, by hurting the feelings or character of those to whom belonged the knowledge we have so unjustly gained.

It would require a huge volume to tell you all the evils and miseries I have known to arise from such base, degrading practices. Let me, then, implore you to avoid them in your childhood and youth, and there is little fear that you will ever adopt them at any subsequent period.

Remember how strictly all idle curiosity, and "senseless babblings," about our neighbours' affairs, are forbidden in Scripture; how we are warned against "being busy-bodies," or going about "making ourselves busy as to that which concerneth us not." Mind your lessons and your own affairs, my dear little readers, and leave other people to mind theirs. I entreat you take my earnest assurance for this, that by so doing you will best promote and secure your own happiness and respectability in this world, and prove worthy and acceptable servants of God here and hereafter,

in that world of bliss and enjoyment which is yet to come for those who seek and win it.

There is another point with regard to the letters of friends, which, like this last, is so important as to become not only a part of *good-breeding*, but of *morality*; and that is, ever showing to another a letter which the writer of it wished or intended none but yourself to see. This is a subject which more properly belongs to grown-up persons than to children, who seldom have confidential letters addressed to them; but I mention it here, because I think you cannot too soon become acquainted with the principles, or *rules*, which must hereafter regulate your moral conduct.

Believe me then, dear little ones, you had far better take a burning-brand, and sear upon your fair foreheads the words "LIAR, TRAITOR, and COWARD," than go out into the world with such a deadly and indelible stain on your fair fame, as that of having betrayed the confidential letters of a friend. There *are* some sins of which the world,

unfortunately, thinks far too lightly; but *this* is one which it is selfish enough to visit with all the contumely and all the disgrace it so justly merits: so much so, that if a man is known to have been positively guilty of it, he can never regain either the good opinion of his friends, or his place in society.

The very remarks I have made on the showing of letters, will apply to another equally base and dishonourable practice—that of repeating what is said to you in confidential conversation, or even what you have heard in general conversation, although no one had said, "This is to be a secret, and not mentioned again."

Such are a thousand little remarks upon, or anecdotes of persons who are not present,—all harmless enough if they go no further, but calculated to do the greatest mischief if they are, by silly children, or mischievous men and women, repeated to the persons whose feelings they are calculated to wound or irritate.

I sincerely believe there is more mischief created, and more misery produced in the world by this cause, than all others put together. I therefore entreat you, my young friends, to observe particularly that the grand rule of conduct, "Do unto others as you wish others should do unto you," applies more strongly to this point than to any other we have discussed. Give it your most serious consideration. And never yet, I am sure, did any one *wish* others to repeat the idle, hasty words he may have uttered in a merry or inconsiderate moment.

There is, in the book of Ecclesiasticus, a little passage on the subject of babbling, which you will do well to commit to memory, and think of when tempted in this way: "If thou hearest a word at any time, keep it to thyself, *it will not burst thee.*"

As to *secrets*, the fewer you have of them, either your own or other people's, the better. Always be careful to ascertain, before you give a promise of secresy, that there is nothing wicked or improper

in what you are desired to conceal: otherwise you may be brought into most cruel situations. But having once promised to be secret, let nothing tempt you to break that promise—no, not even that greatest and severest of all temptations, the feeling that you could save or serve a beloved friend by doing so—by telling him something another has told you in confidence: beware, I implore you, of ever doing so, no matter how justifiable in one point of view it may at the moment seem. I have known persons, otherwise honourable and upright, who have been hurried into this sin, by their mistaken affection for an unworthy person, and who have thereby involved themselves in miseries and sufferings—the embittered recollection of which they will carry to their graves.

But, as I have already said, my dear little friends, I would most earnestly advise you to avoid having secrets at all, either of your own or other people's. Children have no business with

secrets. All with them should be clear and open, and without concealment. For their own sakes and their own safety, it should be so; for whenever there is *concealment*, among those who have not yet learned to guide themselves, there must be *danger*.

I think you must, amongst yourselves, have remarked that secrets, if they do not *begin* (as they very often do) in mischief and misfortune, are wondrous apt to end there!

One thing I would wish you always to remember; that whoever tells you, or proposes to tell you, anything which you are desired to conceal from *your parents* or best friends, is an unworthy person, and such a one as you should carefully avoid; else you may depend upon it, such a companion will lead you into mischief and wickedness.

How many children can look back, and date their ruin from the first day they had "*a secret*" to keep from papa and mama!

Perhaps you will think that all I have said about *letters* and *secrets* has very little to do with good-breeding; but, as I told you before, good-breeding and morals are so closely connected that it is quite impossible to separate them; and my wish in writing this book for you is, to make you good, as well as agreeable children.

I must now draw to a close; and I conclude, as I began, with assuring you that the only real and unchanging foundation of good-breeding, is the golden rule I have so often repeated. This law, given us by God himself, strikes at the very root of that selfishness, which is for ever and ever urging us to prefer our own enjoyments and comforts to those of other people; and as long as we do this, we *never* can be truly well-bred. We may, perhaps, learn to *appear so* when our own interest demands it of us; but the moment that restraint is removed, the selfish and worldly-minded man or woman, becomes as very a savage as the most uneducated clown.

Why is it that we find so many persons delightful in company, but hateful at home? Simply, because, as I have said before, their politeness is not founded on good feelings and principles,—it is merely *put on*, like their fine clothes, to hide what they would be ashamed that strangers should see; instead of being, like their own natural skin, a thing never for a moment absent or put aside. I have seen men, and women too, all sweetness and smiles, in the midst of company; but the moment they entered the door of their own house, it seemed as if they hung their good-humour and good-manners on a peg in the hall, along with their hat and cloak: at least, they brought none of it into the presence of their brothers and sisters, wife, or husband. Nay, I have observed such persons more than commonly rude and disagreeable after being at a party, as if to recompense themselves for the temporary restraint their unsubdued and unamiable tempers had undergone!

My dear children! can it be that persons who

act thus have ever read the Bible? Or, if they have *read it*, do they believe it? No,—however they may cheat themselves into the supposition that they do so,—they do not believe the Bible to be the very word of God. If they did, they durst not disobey such commands and precepts as those I have placed over each of the little Chapters in this book—precepts which, collected together, form of themselves a little manual of all good-breeding. How then dare people who act cruelly and rudely to their nearest friends, call themselves *Christians?* They have *no title to the name;*—how dreadful a thought! Oh, my young friends, consider this—consider it seriously and frequently, *now*, in the days of your childhood, when you are forming the habits which must make or mar all the happiness of your existence, here and hereafter.

Believe me, there is nothing on earth which so much adds to, or takes from the happiness of our *life at home*, as good-breeding, or the want of it. In fact, there can be no happiness, or comfort, or

enjoyment, where that gentle forbearance with another's faults or failings—that minute attention to the wants and wishes of others—that desire to promote their little momentary pleasures and comforts, which constitutes true politeness, is forgotten or barbarously violated; and think, my children, if we are unhappy at *home*, what is life worth!

I think I cannot better close this little volume, than by giving you an extract from Mrs. Hannah More's *Poem on Sensibility*. I well remember how much I was myself charmed with it, when a child of twelve years old. I beg you will commit it to memory, and endeavour to call some of its lines to mind, when tempted by evil temper or habit, or bad example, to be cruel or unkind, in thought, word, or deed, to those at home.

Since trifles make the sum of human things,
And half our misery from our temper springs;

Since life's best joys consist in peace and ease,
And few can save or serve, yet all may please:
Oh let the ungentle spirit learn from hence,
A small unkindness is a great offence.
To spread large bounties, tho' we wish in vain,
Yet all may share the guilt of giving pain.
To bless mankind with tides of flowing wealth,
With rank to grace them, or to crown with health,
Our little lot denies; yet, liberal still,
Heaven gives a counterpoise to every ill.
We must not murmur at our stinted powers,
When kindness, love, and concord may be ours.
The gift of ministering to others' ease,
Nature impartially to all decrees;
The gentle offices of patient love,
Beyond all flattery, and all price above;
The mild forbearance of another's fault—
The taunting word suppressed—the angry thought—
Subduing and subdued the petty strife
Which clouds the colour of domestic life;
The sober comfort; all the peace which springs
From the large aggregate of little things;
On these small cares of daughter, wife, or friend,
The almost sacred joys of home depend.

* * * * * * * *
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The hint malevolent, the look oblique—
The obvious satire which we dare not speak—
The sneer equivocal, the harsh reply,
And all the cruel language of the eye—
The artful injury, whose venomed dart
Scarce wounds the hearing, while it stabs the heart—
Small slights—neglects—perhaps unmixed with hate,
Make up in number, what they want in weight:
Yet who but feels that griefs minute as these
Corrode our comfort and destroy our ease!

I must now bid you farewell! I have written these pages with the most sincere and ardent wish to promote your truest happiness—the happiness of every little human being that may ever read them. Yet this tiny volume will go into the hands of thousands of little immortal beings, whom I shall never see till we meet in heaven!

Not the less do I wish to each and all of them (and that with my whole heart), the best, the *choicest* earthly blessing God has to bestow—a

sweet, a pleasant, and a happy HOME, and the firm conviction that such they never *can* have, unless they themselves are virtuous, gentle, and forbearing—in short, unless they early learn that hard but GLORIOUS LESSON—"TO RULE THEIR OWN SPIRIT."—Farewell!

THE END.

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